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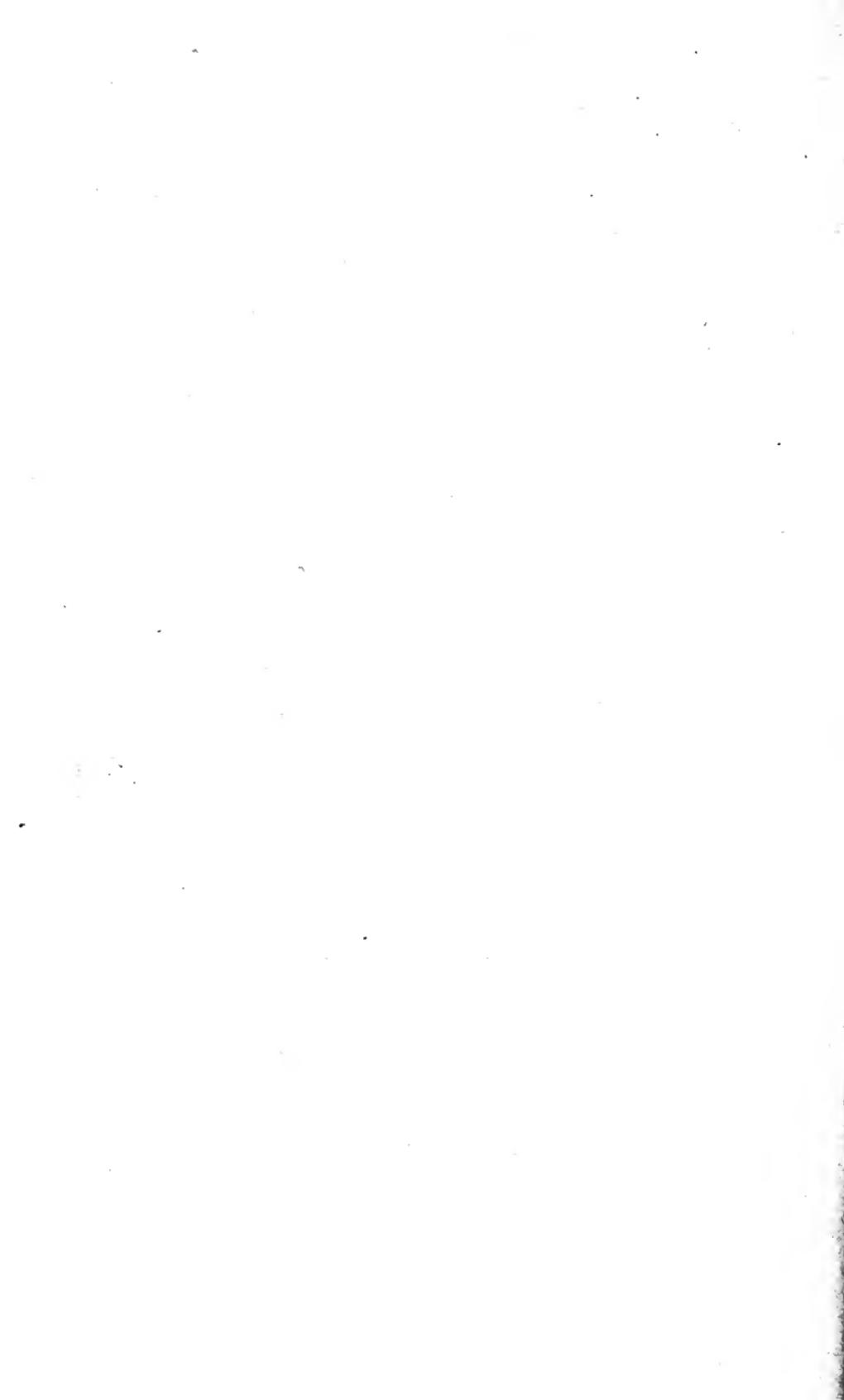
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*Greater Extension
and
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Church Influence*

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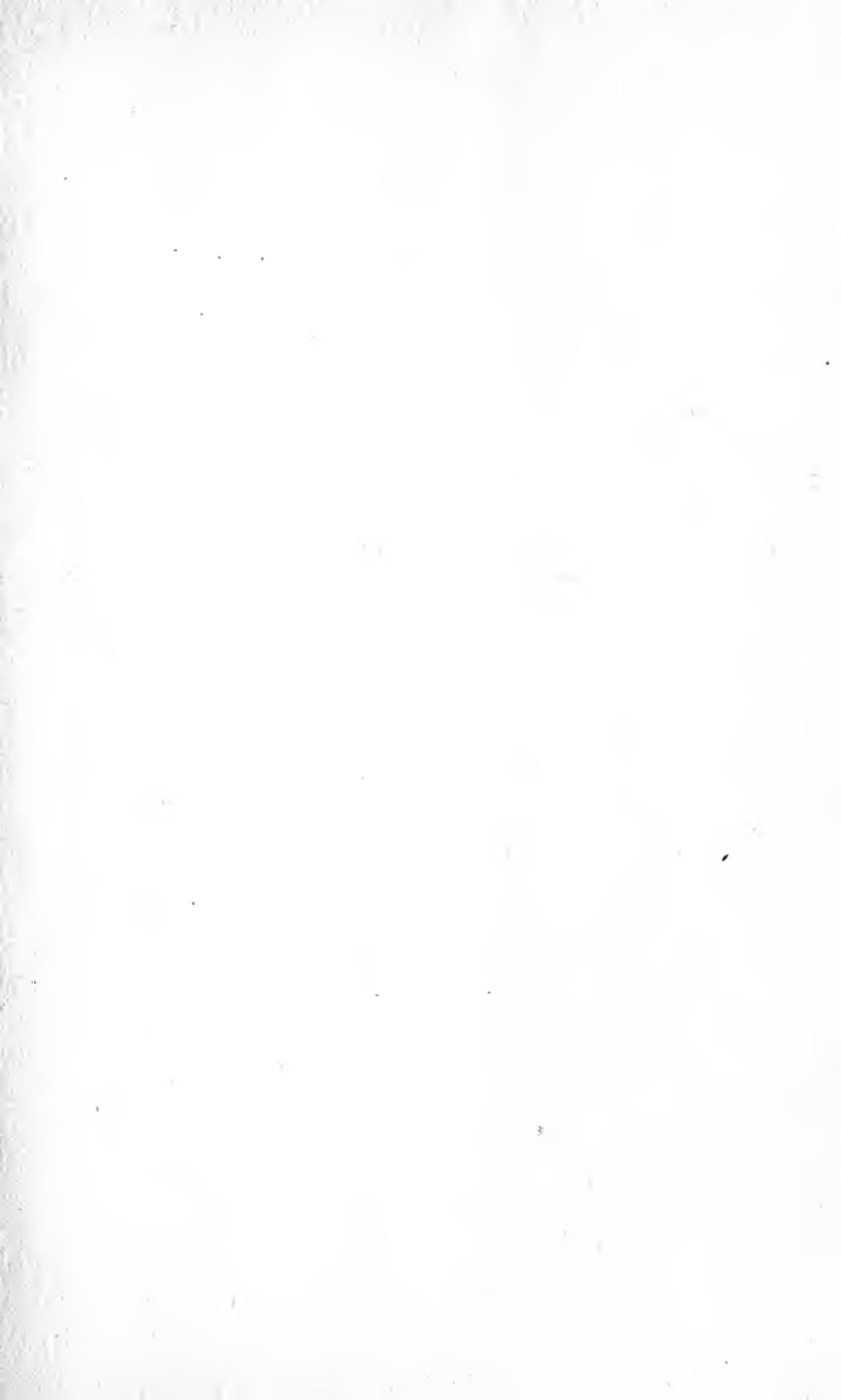
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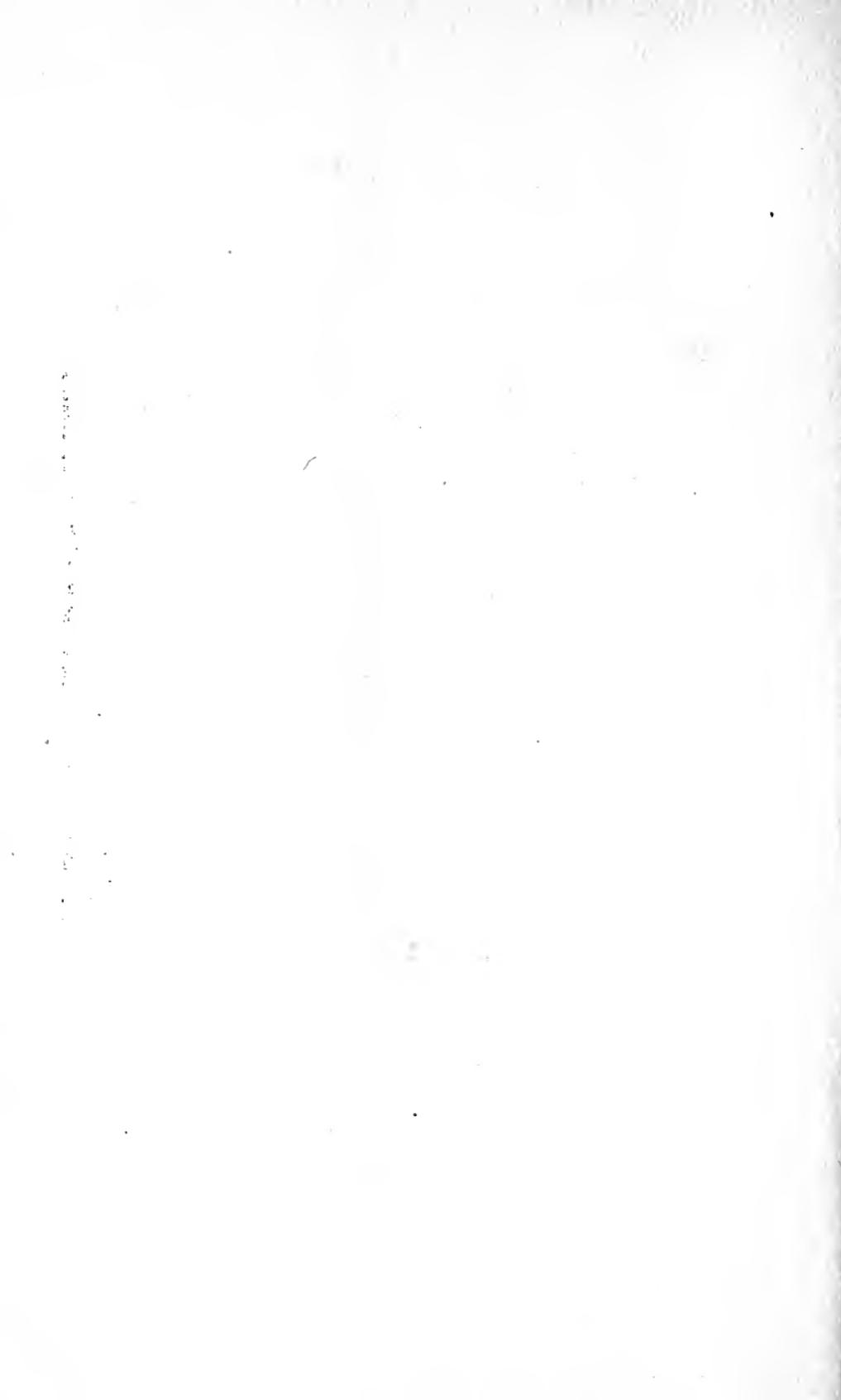
By

**JOHN A. GODRYCZ
D. D., Ph. D., Utr. J. D.**

**Printed by People's Friend Publishing Co.
PHILADELPHIA, PA.**

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CONTENTS

Introduction	7
Important Points From the Letter of	
Cardinal Gibbons	8
The Holy See	13
The Home Missions	27
Foreign Missions	33
Catholic Literature and Catholic Press	36
Social Work	39
The Catholic University and Catholic Education..	57

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NIHIL OBSTAT

J. M. Corrigan S. T. D.

Censor Librorum

Philadelphia, Sept. 18, 1919.

IMPRIMATUR

† D. J. Dougherty

Archiepiscopus Philadelphiensis

Philadelphia, Sept. 23, 1919.

HIS EMINENCE, CARDINAL GIBBONS, in the letter addressed to a general committee on Catholic interests and affairs (composed of Right Reverend Bishops, Muldoon, Schrembs, Glass and Russell), considers eleven points in reference to a greater extension and development of the influence of the Church.

The Cardinal says that at present begins a great opportunity for the Church of extending her influence in the different ramifications of her activity. This activity, which ought to be developed in the future, His Eminence points out in small paragraphs as follows:

- No. 1.—Holy See.
- No. 2.—Home Missions.
- No. 3.—Foreign Missions.
- No. 4.—Social and Charitable Work.
- No. 5.—Catholic University.
- No. 6.—Catholic Education in General.
- No. 7.—Catholic Literature.
- No. 8.—Catholic Press.
- No. 9.—Legislation.
- No. 10.—A Catholic Bureau.
- No. 11.—Finances.

Because the letter of His Eminence is of a great importance, we first quote each of the ten paragraphs just as it was written to the committee on Catholic interests and affairs, and then following the same order we present in separate paragraphs some ideas that refer to the activity of the Church and to the points raised by His Eminence.

**IMPORTANT POINTS FROM THE LETTER OF
CARDINAL GIBBONS**

1. **THE HOLY SEE.** Archbishop Ceretti explained to us on the occasion of my jubilee the pressing needs of the Holy See. The countries of Europe impoverished by war will be able to contribute little to the Holy Father. Yet greater demands than ever before are being made upon the Holy See in behalf of the destitute and suffering in devastated lands, and for the maintenance of poor missions.

Rome, said His Excellency, now looks to America to be the leader in all things Catholic and to set an example to other nations.

The Catholics of the United States are in a position to-day, to manifest in a way that will give edification to the whole Church their generous loyalty to the Father of Christendom. The sum of money we may hope to raise and the best way to raise it are points to be considered under No. 11.

Church Here Never Stronger

2. **Home Missions.** The end of the war finds the Church in this country in a stronger position than ever before. It is recognized more widely and more clearly as the one Church that knows its own mind, that has a message for society in its troubled state and that is obeyed and loved by its people. The decay of other Churches will turn the thoughts of many towards us. The fine record of our chaplains in the army and navy has taught millions the real character of the Catholic clergy. Every Bishop in his own diocese will try to reap the harvest which was sown during the war. But is it not possible for us to make larger plans? Cannot the mind of the American public be more effectively reached? Cannot the press spread Catholic truth if the work be energetically undertaken under the direction of the hierarchy? Some suggest a more active preaching campaign, of going out to the people, since the vast millions fail to come to our churches. Many sections of our country have few Catholics and are most absolutely ignorant of Catholicism. rapidly increasing in numbers and growing in education and influence, we have made almost no impression. Are our methods at fault or our zeal lacking? What can be done for all these souls? We have organizations in the home mission field. Catholic Church Extension, the Missionary Union, the Negro and Indian Commission and several others, all more or less under the control of the hierarchy. Is closer co-operation among them possible? Would it be well to reconsider the whole problem of our home missions, which is, of course, the chief field of our duty? Would a conference of those most intimately concerned be advisable? This is a very large subject, of course, and

requires long study and much thought, but I am confident that our Bishops, missionaries and the clergy in general are doing much valuable thinking along these lines, of which the whole Church should have the benefit. I am hopeful that a beginning will have been made before the next meeting of the hierarchy.

3. FOREIGN MISSIONS.—Our enormous needs at home in the progressive country have so absorbed our thought and our zeal that we hardly have been able, till very recently, to turn our attention to foreign missions. The new position of our nation as the great world power will surely enlarge our vision. All over the world America will have tremendous influence. Up to the present moment, we may say, that influence has been entirely non-Catholic. To the world in general, even to the Catholic world, American is synonymous with Protestant. The wonderful strength of the Church in this country is almost unknown to foreign lands. The reason is that the Church abroad has profited little by our strength and our riches. Now we cannot doubt that vocations in this field, both of men and of women, will be found in abundance, and it is our confident hope and prayer that God will use American zeal, energy and organizing ability to give a great impulse to foreign missions. How can the hierarchy aid in fostering the missionary spirit and in gathering the funds necessary for the work?

4. SOCIAL AND CHARITABLE WORK.—The Catholic War Council and the National Catholic Charities Conference have done most valuable pioneer work in this field. We are deeply indebted to the administrative committee for its timely guidance in the problems of this reconstructive period. Three things in my opinion are needed. First, the presentation, definite, clear and forceful, of Catholic social principles. Second, more knowledge as to the best methods of Catholic social and charitable work. Third, a more general impulse to put our social principles and methods into operation. Society never had greater need for guidance. It is turning for light to the Catholic Church. Too often, we must admit, our principles, the principles of the Gospel, have lain hidden in our theologies, so much so that the recent pamphlet on "Social Reconstruction" appeared to many a complete novelty. The Church has a great work of social education and social welfare lying before it. Here, again, the hierarchy must take the lead.

Continue Welfare Work

Hardly anything in recent years has reflected greater glory on the Church than the care of the normal welfare of our soldiers and sailors during the war—a work begun by the Knights of Columbus and perfected by the hierarchy through its committee of the National Catholic War Council. Buildings with their equipment are to be found in nearly all our Government forts and stations here and abroad. No one, I presume, would

think that we should abandon this field of apostolic work. After the record we have made, it would be impossible for us to say to our men in the service: we leave you now to the care of the Y. M. C. A., the Jewish Welfare Board and the Salvation Army. That these organizations propose to keep up the work begun during the war, there can be no doubt. Naturally, too the Knights of Columbus do not wish to give up the work or to abandon the valuable property erected in Government stations and forts.

This work can be best done by the Knights with the support of the hierarchy, as a truly Catholic work. For the sake of our men in the service, for the spiritual welfare of the Knights of Columbus and for the honor of the Church itself, this work then should continue to be under the direction of the hierarchy.

The time will soon come, too, when we shall have to consider the best means of utilizing the zeal and good will of other Catholic societies, both of men and women, and of the laity in general. Our people long to be helpful and only need to have the way shown to them.

5. CATHOLIC UNIVERSITY. The great war has revealed to the world the all-penetrating influence of the highly trained intellect. The universal unrest of the day seems a prelude to very troubled times. Evil doctrines propounded by clever minds will have more and more influence. Great need, then, will the Church have of leaders with sure knowledge and well trained and well balanced minds. Our greatest single hope is in the Catholic University, which, in its short existence, has already been of the greatest service in many ways that even the Catholic public, perhaps, is not aware of. After its many vicissitudes, it stands today upon a solid foundation. We have reason to be proud of it and its achievements. It is the child of the hierarchy and depends for its support on the hierarchy. Continually in the past its development has been stunted for lack of funds. If it is to obtain and hold its place among the leading universities of the United States a greater interest in its welfare and success must be aroused among our Catholic people. It ought not to be difficult to double or treble at least the annual contribution. Our committee should consider ways and means of effecting this.

A report on higher education among Catholics, relatively to the intellectual life of the country, is a great desideratum. It would reveal the need of greater efforts to raise our intellectual standards.

6. CATHOLIC EDUCATION.—Centralization in education is the trend of the day and seems due to the needs of the situation. What will be the outcome? How will Catholic interests be affected? There is no question at present on which light is more earnestly desired. It is, indeed, the most pressing of problems the one on which we can least afford to delay. I beg you to have a careful treatment of this subject prepared and submitted to the judgment of the most expert.

A less pressing but even more important matter is the systematization of our own educational forces. There is great

waste through lack of coordination. Do we not need more of system? Will not the very trend of our national life force us to study and overhaul our own educational structure?

Growth of Catholic Press

7. CATHOLIC LITERATURE.—We are not a literary Church, for our busy ministry has left little leisure for literary pursuits. Nevertheless our ministry would be greatly facilitated by the production and spread of good books and pamphlets. As a matter of fact it is greatly hampered now by lack of literature on the most common topics of the day, which would enlighten inquiries or strengthen the faith and deepen the piety of our own people. It has been suggested that a literary bureau, under the patronage of the hierarchy, could easily secure writers to give us what is lacking. Is this feasible? Certainly there is a great deal of literary talent among us which with a little stimulation would rouse to a very useful activity.

The various Catholic Truth Societies of the country might co-operate with greater effort and be stirred to more productivity. It would be easy to suggest many useful pamphlets that should be written. A greater circulation of those already in existence is desirable. A Catholic literary bureau would greatly aid both these projects.

Such a bureau could also enlist the services of able writers in preparing articles on Catholic subjects for the secular papers and magazines. It frequently happens that an attack more or less open is made on the Church in the secular magazines or papers. An answer is immediately forthcoming in our Catholic press. But who reads it? It reaches a limited number of our own people, but is unheard of by the world of non-Catholics who have read the attack in the secular press. Moreover, I submit that we should not forever continue to place ourselves in a merely apologetic, excusing, or defensive attitude. While not being offensively aggressive, should we not endeavor occasionally to secure a sympathetic hearing from our separated brethren by articles calculated to inform the non-Catholic public on Catholic teaching, practices and endeavors? The world outside the Church is not maliciously antagonistic to us. Its opposition is due to misconceptions of the Church and her ambitions. We need to reach the non-Catholic world, and the most effective means by which it can be reached is the secular press.

8. THE CATHOLIC PRESS.—The children of the world are wiser in their day than the children of light. Certainly, there is no comparison between the secular and the religious press, as regards the interest of the reading matter which each provides. The Catholic press has begun to imitate the secular press with its central news association and bureaus for syndicated articles. Such associations and bureaus could raise the tone and heighten the interest of our weeklies. Up to the present time the hierarchy has taken no concerted action on behalf of the Catholic press. In view of the immense influence for good which

a popular press could have on our people, it is worthy of inquiry whether we cannot come to its aid.

9. LEGISLATION.—There are many signs of increasing hostility to the Church and of a desire to translate this hostility into legislation, whether national or State. We have hardly had any policy at all in regard to such matters and frequently have only realized the intentions of our enemies when the hostile laws were already enacted. The very success and growing strength of the Church will make our enemies double their hatred and their cunning. Most of the legislation hurtful to us, however, is passed without any thought of injuring us. What means should we take to know proposed measures of legislation and to prevent, if possible, what is harmful? If we take any step in this direction, although all Protestant Churches have representatives in Washington as all interests have, except ourselves, the cry will be raised that the Church is in politics, but that cry has been heard all our lives, and in all generations back to the sanhedrin that condemned Christ. It is a matter, however, which we must carefully consider and upon which the hierarchy will desire a report.

10. CATHOLIC BUREAU.—It is evident, at any rate, that the general committee on Catholic interests and affairs will need headquarters and clerical assistance; otherwise it would be unable to realize the purpose of its creation. Steps should be taken before long to establish such a bureau.

11. FINANCES.—Evidently, too, the plan of action which I have outlined postulates a generous financial support. Our experiences, however in the campaign for funds during the last two years should make us realize, as we have never done before, our possibilities. I am bound to say, however, that I have not yet attained the confidence of some members of the hierarchy in our ability to raise millions. At our meeting one distinguished Archbishop suggested raising a million dollars for the Holy Father. Another Bishop suggests four millions annually for all Catholic purposes, and still another would set the mark at five millions. I am sure at any rate, dear Bishops that the hierarchy would welcome the judgment which your own experience in the United War Work campaign would lead you to form.

The foregoing plan, I must admit, is a very comprehensive one and furnishes almost enough matter of thought for a Plenary Council. It is a plan that perhaps cannot soon be realized in all its scope, yet I have thought it worth while to sketch the outline in full. Some of the ideas may be realized soon and others may be seed sown now which will sprout and bear fruit only after many years. I rely on your excellent practical judgment to select for our programme the most urgent matters and the most promising ideas, and I trust that when the hierarchy meets next, our general committee on Catholic interests and affairs will be able to present a workable plan of important things that ought soon to be accomplished.

THE HOLY SEE

Rome, as the Cardinal mentions in the first point, looks to America to be the leader in all things Catholic, and to set an example to other nations.

The Holy See, at present, has two very important needs—the first of which is of a political character and the second of a financial. The first need consists in this, that the spiritual sovereignty of the Holy See ought to be acknowledged internationally, and the second one is her critical financial condition, which ought to be helped so as to guarantee for the future all the material means that are necessary for the maintenance of the Holy See and of her offices. The Catholic Church in the United States may help the Holy See in both these fields by her national and international influence. Let us consider first the necessity of international acknowledgment of the sovereignty of the Holy See.

SELF DETERMINATION OF THE CATHOLIC CHURCH.

THE Vatican has not been included in the family of sovereign states since it lost its temporal power in 1870. The Pope has no international rights; his status is regulated by the "law of guarantees" of 1871 enacted by the Italian parliament. This Italian law guarantees the inviolability of the Pope and secures to him the enjoyment of certain rights and privileges

ordinarily enjoyed by sovereigns. Hence, it is clear, that according to the understanding of European statesmen, the idea of sovereignty always included the temporal power and jurisdiction over a certain territory; sovereignty, therefore, was attached to a territory and was possessed as long as the territory was possessed, and the loss of territory always caused the loss of sovereignty. That such, indeed, was the understanding of sovereignty among European statesmen, may be proved from the fact which happened with the Vatican. The sovereignty of the Vatican was acknowledged by statesmen only as long as the Vatican possessed a large territory with temporal jurisdiction over it. When in the year of 1870 the Vatican had lost the territory, together with the temporal power, European statesmen concluded that the Vatican had lost its sovereignty; this was the reason why the Vatican was not allowed to send its delegate to any peace conference in the Hague.

That such idea of sovereignty is very imperfect, becomes clear to everyone who pays attention to the fact that sovereignty is a supreme power over the people, who acknowledge it, but not over a territory only.

A legislative body possesses sovereignty just for the reason that it possesses subjects or citizens but not because it possesses a territory, so, for instance, the Supreme Power of the United States or of France possesses a supreme sovereign jurisdiction over its citizens living in the United States or in France. If a citizen of the United States or of France should go to England, the United States or France would not lose its sovereignty over him, though these countries do not possess a sovereignty over the territories belonging to England.

Therefore, a supreme legislative body may possess a sovereignty in a certain field over its citizens, though

they do not live in one territory only, but all over the world. Such legislative power in the field of strictly spiritual affairs is possessed by the Church, whose supreme headquarters is located in the Vatican.

The spiritual citizens of the Catholic Church live in almost all parts of the globe, and though, they are the citizens of their respective countries in the field of temporal affairs, at the same time as regards their religious belief, or spiritual affairs, they are subordinated to the laws of the Catholic Church, which is ruled by her governors or diocesan bishops, and whose Supreme Authority resides in the Vatican. The Supreme Authority of the Catholic Church situated in the Vatican possesses, "de facto," in the spiritual field a sovereignty over her citizens no matter where they live; furthermore, the Supreme Authority of the Catholic Church would possess that sovereignty even if it were stationed not in Rome but in any other place, for this simple reason that the Church sovereignty is a consequence of the Church having her own citizens but not of staying in a certain territory.

The opinion, therefore, of European statesmen, that the Vatican has lost its sovereignty by losing the territory over which it had a civil power, is uncritical and evidently it confuses the spiritual sovereignty, which the Vatican exercised over its citizens, with the lay power, which the Vatican had over a certain territory.

The Vatican has acquired the sovereignty over its spiritual citizens, not on account of the fact that it had a certain territory in Italy over which it exercised the civil power, because the Vatican had possessed the spiritual sovereignty over its citizens even before a piece of land in Italy was given to it, and it may be said, that the land with the civil power over it, was

given to the Vatican "ad honorem," for the reason of its Spiritual Sovereignty over all Catholics living in the different parts of the world.

Therefore, there is no reason to admit, that the Vatican lost its sovereignty by losing a piece of land and the civil power over it, because it did not lose its citizens over whom it exercised its supreme sovereign power and jurisdiction in the spiritual field.

At present, we live in a time of International Democracy and Self Determination. The idea of International Democracy and Self Determination until now was neither adopted nor known in the theories and statutes of International Law. International Democracy, that will be the consequence of the League of Nations, will not be based on the political balance of powers but on the concert of those nations that will belong to the League of Nations, according to the words pronounced by President Wilson in London.

Hence, the political balance of powers which was based on territories will not be the basis of future international politics, but such basis will be the citizens of various countries, themselves, represented in the League of Nations, who will belong to one family, one concert of civilized nations. This is the opinion of President Wilson, expressed in London in the presence of the representatives of the Allied countries.

The Catholic Church—a few hundred millions of citizens, who are ruled by one uniform legislation, and by one permanent government, whose head resides in the Vatican—forms a spiritual international society possessing her own means to reach her spiritual aims, hence this society and its supreme headquarters residing in the Vatican ought to possess the sovereignty approved by International Law, and by the League of Nations, and its delegate ought to belong to the

number of the representatives of various countries in the League of Nations. The Vatican possesses its sovereignty in the spiritual field "de facto," even at present, because it possesses its citizens, it sends its delegates to different countries; moreover, there at the Vatican are the delegates sent by different countries to represent their Catholic citizens and to treat in the field of spiritual affairs. The Vatican possesses certain laws generally held by sovereigns and approved by the Italian parliament by the so-called "law of guarantees," but the sovereignty of the Vatican is not approved and acknowledged by International Law.

There are many reasons proving that the Spiritual Sovereignty of the Catholic Church ought to be acknowledged by the concert of nations and that the delegate of the Church should be included among the delegates representing sovereign powers belonging to the League of Nations.

The League of Nations tends to introduce better international relations among nations; it desires to implant fraternal love among peoples in order to advance humanity toward higher aims of Christian civilization.

Hence the League of Nations will be more important than all other treaties among nations heretofore. All other treaties were based on the political balance and the territorial and military strength of nations, whereas the League of Nations, according to the notion given by President Wilson, will not be so established, but it will be based rather on the good disposition and good will of the citizens represented in the Concert of Nations. Hence the League of Nations will deal not only with the materialistic conditions of nations but with the idealistic, also. One of the important purposes in the future of the League of Nations will be proportional reduction of military forces, but wherever the

physical force is being reduced, the moral and spiritual forces must be cared for to be properly developed. Because the Vatican is the representative of the most important spiritual and moral forces, which can not be neglected, its self determination in the spiritual field ought to be acknowledged internationally.

The League of Nations must be, "par excellence," an international institution, because otherwise it would not have a sufficient reason for existence. There is no institution in the world as international as the Catholic Church. The Catholic Church, on account of her supremely international character, never heretofore humiliated herself so much, as to work for the benefit of some one nation only, sacrificing the welfare of other nations for its sake, but she works equally for all nations, having in view in the first place their spiritual and moral good.

On account of her international spirit the Catholic Church is willing to defend any nation that suffers injustice, as it did in the case of England during the time of Napoleon the Great, who wanted to starve England by means of the famous "Continental System." The Catholic Church therefore would be of great help to the League of Nations if her sovereignty in the field of spiritual and moral affairs would be acknowledged internationally.

At present, only the nations belonging to the Allies (and some neutral nations) respect law, observe order and obey the authority personified in the representatives of law. There are nowadays a few nations as Russia, Germany, Ukrainia and others, where the demoralized classes of people want to overthrow the orderly condition, and they are strong enough to tend to their aims through the means of a sufficiently strong army, killing all those who desire to defend societies and civilization from ruin.

The Allied countries represented in the League of Nations undoubtedly desire to preserve the Christian civilization from a ruin that is menaced by Bolshevism, but in order to accomplish such noble aim a military force only, is not sufficient, because this force works as long as the idea of order and obedience is respected by soldiers, and as soon as they would change their minds in this respect, they might use their forces against the Allies.

The Catholic Church is the strongest representative of order, of obedience toward superiors and of the respect of law. She always has tried to preserve in humanity anything that has proved to be worthy of it. On that account she was relentlessly criticized. At present the social order and respect of law are not only criticized, but they are already overthrown in a few countries and undermined in many. If the League of Nations desires to help the civilized world to establish an orderly condition among nations, it should not despise the help of religion, and especially the organized powerful spiritual army of the Catholic Church.

Bolshevism is one of the most serious menaces that the civilized world meets and it cannot be crushed by an army only, but all the moral and spiritual powers that the civilized world can command must be used in order to free humanity from such calamity. The most effective antidote for Bolshevism would be the uplift of human tendencies, which are at present criminalized.

Those remedies that exclude religion and that were proposed by some atheistic thinkers, were already tried, and proved to be ineffective, and even in many instances led to ruin. If the representatives of the League of Nations, leaving aside all the prejudices against the Catholic Church, would include her representative among its members and would acknowledge

the spiritual sovereignty of the Church, calling her to aid the efforts of the League in raising better tendencies in societies in developing Christian education of the masses, they would get rid of a great responsibility.

The necessity of a more religious spirit in societies is acknowledged not only by the Catholic Church, but by most of the religious denominations, especially Christian denominations. We may say that all the religious and particularly Christian denominations, which are the basis of our civilization, have been undermined in the last fifty years, to a certain extent, by different governments, that tried to reduce the influence of the Church and to suppress religious education of the masses. Of course, it was a mistake, and the consequences of this mistake are seen in Bolshevism and in the perversive, antigovernmental and anarchistic spirit, that pervades nations at present. The representatives of the League of Nations considering what has happened in societies so far, should take the question of religious education into the most serious consideration.

If the League of Nations would neglect to acknowledge internationally, religious representatives, it would undermine its own authority. Of course Christian religion being by this reduced to a rather private affair, would be lessened in some measure, but such circumstance would only hasten anarchy all over the world, and would cause sooner a greater reaction toward religion, of course after a complete ruin of present civilization. The representatives of different governments for many years have been trying to suppress more or less the authority of the Church on account of a certain fear that otherwise the authority of the state would be undermined, but there is no reason for such a fear at present. The representatives of nations in the

League of Nations may seriously fear the suppression of their authority and probably a complete destruction of it, only on the part of the anarchistic spirit, which under different names will try to destroy present social order.

If the League of Nations would not acknowledge internationally the spiritual sovereignty of the Vatican, giving to the guarantees granted by the Italian parliament, an international signification, then the Vatican, the Church, would have no obligation whatever toward the League of Nations, and it would be compelled to consider the League of Nations as a diplomatic body that deals only with military means in the development of universal peace.

The self-determination of the church as a consequence of her spiritual sovereignty requires the guarantees of the Vatican granted by the Italian parliament, to be acknowledged internationally, so that the Church could be able to call the bishops of the Catholic world for an ecumenical council without any obstacle. At present the Italian government for example may prohibit the bishops from coming to Rome for such a council. Moreover the Italian government could break up the debates of such a council, and discontinue it, especially if such council would take place outside of the Vatican. All such things, which evidently are against the self-determination of the church, the Italian government could do, because the sovereignty and self-determination of the church is not guaranteed internationally, though, *de facto*, the Church possesses it.

In a similar way the Italian government could raise some obstacles in gathering the Cardinals for a conclave. It is true that the present Italian government did not put obstacles in the way of calling the Cardinals to the last conclave at which the present Pope was elected, but this government is not eternal and the

next government might offend the self-determination of the church, should it not be guaranteed internationally.

If the League of Nations would not acknowledge internationally the self-determination of the Church and the spiritual sovereignty of the Vatican making it completely independent of the Italian government, the future universal international ecumenical council which probably will take place in the near future would have no reason to acknowledge the international character of the League of Nations. It would acknowledge this League only as a political body, that outside of military and materialistic means is not able to raise itself to higher moral and spiritual activities toward a future universal peace. The League of Nations, being of such character, would look in the eyes of the Church like an institution that could not fulfil the great purpose of universal democracy.

The "Osservatore Romano" a semi-official organ of the Vatican not a long time ago had a few observations on the "Roman Question;" it said among others:—"The Roman question exists and will exist until the Holy See is assured of that normal situation which is its due by right divine and which it cannot renounce without committing suicide. It is certainly true that the idea of the Vatican 'is to render the Church independent of Italian civil power.' That is where the Roman question lies. If this liberty and independence were to be lacking with the acquiescence of the Holy See, not only in reality, but also in appearance, and the people of the world were to be persuaded that the Pope was dependent upon any civil power, the Church would disintegrate into so many national Churches—that is to say, it would cease to exist. Governments would rightly refuse to tolerate in their States the action of Pontifi-

cal power that was dependent upon a political authority."

Therefore, as long as the Italian guarantee given to the Vatican, would not be recognized internationally, and as long as the Vatican would not be authorized to send its delegate to take place among the representatives in the League of Nations, so long the Vatican would be considered as dependent upon the Italian government.

On account of this attitude of the Vatican towards the Italian government all the Catholic Churches among all nations, and all catholics all over the world are to a certain extent dependent upon the Italian government.

Whether all the governments ruling all those countries where Catholics do live, like such condition or dislike it, we could not tell, but nevertheless, we would not hesitate to say, that not only the national honor but even in many instances the political necessity of every country where catholics live, should require the Vatican to possess a sovereignty in the field of spiritual affairs, and to be entirely independent upon the Italian government.

The Catholics in Europe in various places have expressed their demand in reference to the political independence of the Vatican and in reference to the international acknowledgment of its spiritual and moral sovereignty. Would it not be advisable for the Catholics in the United States to demand from the League of Nations to acknowledge the Vatican as politically independent of the Italian Government, and, furthermore, demand the spiritual and moral sovereignty of the Vatican to be acknowledged internationally. This is a necessity required by our national honor. Being Catholics, we are in the spiritual field dependent upon

the Vatican; therefore, if the Vatican would be politically dependent upon the Italian King or Italian Government, we, consequently, would be considered as dependent upon it as well. The same thing may be said about any Catholic nation. Therefore, our national honor and the honor of every Catholic nationality desire the Vatican to be politically independent of the Italian Government, and its spiritual sovereignty to be acknowledged internationally. If the Catholics of the United States would express such ideas to the representatives of the League of Nations just as the Catholics of some other countries have done, it would, undoubtedly, help the Vatican to become independent of Italy, which is very much desirable for the welfare of the Church.

In reference to the financial condition of the Vatican, we would say, that if the sovereignty of the Holy See in the spiritual field would be acknowledged internationally, her financial condition would be improved at once. The collection of Peter's Pence was very often interfered with in many European countries just on account of the fact that the spiritual sovereignty of the Church was not recognized internationally. In the United States, the collection of Peter's Pence was never interfered with by anybody, and in proportion to the Catholic population of the United States, it was always dignified. His Eminence says that the Catholics of the United States are in a position to manifest in a way that will give an edification to the whole Church their generous loyalty to the father of Christendom. The sum of money that may be raised, the Cardinal considers in the eleventh point of his letter. In this point the Cardinal says that the position of the Church is stronger at present, than ever before. There is no doubt, that the generosity of the Catholics, and even of the entire American society,

is, at present, much more developed than it was before the war. The people are accustomed, at present, to different drives for different purposes, not only political and social, but even religious; hence, the collection of an unprecedented sum of money for the Holy See may become easier than one thinks. For this Pontifical fund there may be collected not only money in cash, but Victory and Liberty Bonds, and not only Catholics but many Christinas of other denominations will contribute their Bonds for that purpose. In such a case, the money that was used by the United States for higher humanitarian purposes will be used again for religious purposes.

The Holy See is, at present, in a critical financial position, and it might be in the near future in a still more critical state. There will probably follow many separations between States and Church in many European countries.

We know what a European separation between State and Church generally means; it means a confiscation of the Church property as it happened in France. After separation, the impoverished Churches will need a great deal of money for the re-establishing of their affairs to a normal condition, and, therefore, the faithful will be unable to contribute very much for the Holy See; at least, for a certain time. The Holy See will look to America, as His Eminence said, for help.

The Cardinal says that we should give an example to other countries of how to help the Holy See in her critical financial condition. I believe we could give such an example by raising the Papal Fund of \$25,000,000; we would raise this at once if we would collect Liberty and Victory Bonds. The collection of \$25,000,000 at one time might look paradoxical, but it will be realized if there would be adopted the method used

by the Government of the United States in selling Liberty and Victory Bonds. The Government of the United States called upon the public in many ways—always effectively; it made great mass meetings separately for the different nationalities in order to raise their ambitions and in order to give a chance to show what they were able to do for the United States in her need. Why could not the Catholics of the United States use such methods in order to collect \$25,000,000 worth of Liberty and Victory Bonds for the Papal Fund? At present, there is a great opportunity to collect this sum of money, because the people would not mind to contribute some of their Bonds for the Vatican. This sum of money would give over \$800,000 of interest a year. But even if there would not be collected so much, undoubtedly the collection of Liberty and Victory Bonds would be more or less successful and would make an unprecedented sum of money, which would greatly help the critical condition of the Holy See.



THE HOME MISSIONS

The Cardinal finds the Church after the war in a stronger position than ever before, and he gives the reason for it. At the same time, His Eminence asks whether it would be possible to extend the Catholic activity still more, and whether the mind of the American public could be reached more effectively. We have, said the Cardinal, various institutions, as the Catholic Church Extension, the Missionary Union, the Negro and the Indian Mission and several others; would it be well to re-consider the whole problem of our Home Missions, which is, of course, the chief field of our duty.

The mentioned institutions that have already done enormous work in the field of Home Mission will, undoubtedly, draw some new plans for the future, because after the war there have been raised many questions and created some new conditions that did not exist before. In our treatise we will mention only the question of Americanization. The Americanization problem at present is a theme discussed by all the American papers, by many statesmen, public officers, educators and by the American public at large. Even across the sea there is some talk of Americanizing Europe, of introducing various American systems and schemes to the European commerce, education, politics, etc.

In our country this problem is the most important along the line of social activity.

The United States of America are a uniform Government but they are not a uniform homogeneous people. One hundred forty three years of political existence and of political liberty could not transform all the elements that have come to this country into one people. Undoubtedly, in the future all these elements will blend

together and will create a homogeneous people. The process leading to this aim is called Assimilation—in our case—Americanization. There exist established historical and social laws on whose basis this assimilation will be performed just as it was performed in other countries. The process of the American assimilation may be developed normally and it as well may be interfered with by the people who do not understand such processes; in this last case, there would follow reactions and the self same process would be retarded.

Along the line of Americanization there is a great task for the Catholic Church by using all forces and by making all possible efforts in order to prevent the elements from falling away from the faith through the processs of Americanization. Many Protestant organizations make all possible efforts to influence the non-Americanized elements so as to persuade them that the Catholic Church in America is behind the time, and they present the Catholicism in such a light as to make it uninteresting.

The American people as a totality, at present, is not Catholic and it does not possess any Catholic tradition; such tradition is possessed only by some elements. In the present tendency to Americanization there is not very much of place for Catholicism, and, hence, Catholicism may be very easily eliminated, while these elements, through the process of Americanization will be gradually assimilating to the totality of the American people. Hence, Home Mission work must be also turned to the Catholic foreign elements, in order to guide the Americanization spirit in the way of preserving the Catholic spirit, while each element is gradually assimilating to the great American organism.

The religious Catholic traditions of each foreign element are connected with their national patriotic

traditions. For the fact that the national patriotic traditions of each element will be gradually melting, the religious traditions might melt as well, and might be gradually substituted by the American non-sectarian spirit!

The Catholic tradition of the American English Catholics (8,000,000) will be sufficient for this element only, and it may preserve in Catholicism this one element only. Other Catholic elements while being Americanized may be absorbed by the general American so-called non-sectarian spirit, unless through the efforts of Home Mission and Catholic press (look at the article on Catholic press) they will be led through a few generations in such a way as to implant the Catholic spirit connected with the American traditions, that will be, on the one hand, American and, on the other hand, will possess some coloring, reminding the national tradition of the melting elements. This coloring will be a sympathetic basis that will preserve the Catholic tradition and will help it to enter into the American people.

The implanting of the Catholic tradition into the American Protestant and non-sectarian elements is a very difficult task, which will require a very long time and which cannot be accomplished by the American English Catholics (8,000,000) only; but when other Catholic foreign elements (9,000,000) in America will pass through the process of Americanization without losing their Catholicism, which they will introduce into the great American organism, then Catholicism will begin to bloom in the American national soul. These flowers of Catholic faith will develop soon, because the so-called foreign Catholic elements are very prolific. (Italians, Germans, Poles, Slovaks, Ukrainians, Lithuanians, etc.,) and by mutual relations with the Ameri-

can non-sectarian and Protestant elements they will gradually propagate Catholicism. Such a happy future may happen only if the process of Americanization will be controlled by the Catholic American hierarchy in such a way as to attract the entire confidence of all the Catholic foreign elements, and to convince these elements that the Church will lead them through the process of Americanization better than the representatives of the non-sectarian American spirit.

Foreign American elements are willing to be gradually Americanized, but they will try to preserve some of their national coloring, some of their customs, etc.; such tendency is probably intended by the laws of history, because we see such coloring preserved among the uniform, crystalized European nations. It may be that through such proceeding all national talents of the elements are better preserved for the new organism that gradually absorbs various elements.

In the Peace Treaty, signed by all the representatives of the Allied nations on the one hand, and by the representatives of the Central Powers on the other hand, there are paragraphs clearly expressing that minorities among nations ought to be allowed to preserve their national customs, religion, languages, etc. As regards the Jews, it is mentioned that their Sabbath ought to be protected by the law even to such an extent that they cannot be called to the courts on the Sabbath. This should be preserved in all the republics that signed the Treaty of Peace—by Poland, Czechoslovaks, Jugo-Slavs, etc. Jews say that this rule shall be observed among all the nations. The Treaty of Peace is supposed to be the basis of the League of Nations, and the League of Nations will try to observe that in the future.

In Philadelphia was established not long ago, an

institution called the University of Christology and League of Nations, for the realization of universal and abiding peace—personal, domestic, national and international. The aim of the institution, as its founders say is: "Truth, righteousness and peace to all fathers, mothers, children, homes, cities, nations, the world." Already many persons belong to this institution, among whose number we could find clergymen (Protestant) of different denominations, lawyers, physicians, students, public officers, etc. The members of this University begin Home Missions, which they will develop on the basis of the Peace Treaty and the League of Nations. They desire to control the social processes of this country; they will try to control the great process of Americanization, and, following the principles of the League of Nations, they will try to lead this process in a way as to grasp the sympathy of all the elements that live in the United States, and that gradually will be melted into one American uniform people. It is undoubted that this institution, as well as the Union of all the Churches (Protestant), desires to introduce the doctrine of Christ into the practice all over America, and so they will implant Christian tradition, but that such tradition, will be absolutely indifferent for Catholicism, is undoubted.

Hence, the Catholic Home Missions in their future work, inasmuch as there ought to be taken into consideration all the new movements which began after the war, will have a very difficult task to perform. This is the reason why His Eminence, foreseeing the necessity of a greater activity on the part of the Church, advises to revise the programmes of our institutions dealing somehow or other with Home Missions. We

believe that the Knights of Columbus and the Catholic Extension Society may help in the most effective way our future Catholic greater activity.



FOREIGN MISSIONS

Rightly, His Eminence says, that the United States have acquired after this war a great authority in the world. The European world considers America as a Protestant country and our Catholic resources and abilities are not known there. Undoubtedly it is that we possess great means, resources and facilities for propagating the Catholic truth across the seas and the great horizon of activity is open for the American Catholic Church in this field. Our country, at present, is triumphant as the author and the initiator of International Democracy—as the saver of European civilization from the slavery of militarism and as the nourisher of the starving nations. Many countries, at present, adopt our educational and commercial systems. They want to Americanize themselves, because they believe, that our methods in many fields are the best. If such is the situation, if we, at present, have such influence and open field for action, why could not our Church avail herself of such an opportunity in the field of Foreign Missions? We have our best democratic methods of how to raise churches, schools, asylums, hospitals, beneficial, charitable, and educational institutions without any help on the part of the government; we could offer our methods to democratized Europe, where many separations between Church and state will follow, and where the newly born governments will be unable to help the republics in this field.

All these countries that, at present, admire our American system would soon admire our methods along the line of Catholic activity. They will need our help in many countries,—not only in Russia, Poland and Ger-

many but even in England, Ireland and France.

The Catholic Church in America possesses enormous abilities to perform some kind of great mission among European democratized countries after the war, because she possesses the Catholics who represent all the nations and who understand the psychology of these nations; our American seminaries and colleges, our missionary orders have representatives of the different extractions and, if these institutions will not neglect the study of foreign languages their future work in the field of Foreign European Missions will be a great success.

Some American writers state that the United States, which in a miniature represents all nations and races, possesses all the national abilities and talents of these races and, hence, it will perform in the future a great international and inter-racial historical mission, which it has started to play already. The Catholic Church in the United States, which counts, according to the newest statistics, about seventeen million members, includes the population of the different extractions, and hence possesses international combined abilities to carry on foreign missions, not only in Asia and Africa but in Europe as well. Decadent European Protestantism, the developing socialism—Bolshevism—and different kinds of perverse systems—all are the signs of the present time.

The European Protestantism, not only in Germany but even in Russia (Orthodox Church) is falling down and, therefore, there is a great opportunity for the Catholic Church to extend her activity. We have the best democratic methods for this purpose, whereas the representatives of the Church across the seas being accustomed to governmental protection and governmental salaries might not have enough experience to de-

velop the Catholic activities in democratic societies. Our American Catholics can not be indifferent to such an opportunity, which, at present, is offered to Catholicism, and if they would be indifferent and would not begin great preparations for the new Foreign Missions they would be a cause of a great loss for the Church. The American Protestants desire to make a great union of their Churches, in order to prepare themselves to carry on a new future European mission, and, hence, the American Catholics ought to begin at present special preparations for Foreign European Missions.



Catholic Literature and Catholic Press

One of the main points raised by the Cardinal under the headlines of Catholic Literature and Catholic Press is, that there is a lack of articles on Catholic affairs in the American literature and press. There is enough information along this line in the Catholic literature and press, but it is read only by the Catholics. This very important point suggests to us an idea, that there ought to be literary productions and magazines intended for the American public at large, written by Catholic authors. At present, we do not have such productions. The press, through newspapers and magazines, forms public opinion on all subjects and the reason that public opinion in the United States is very often prejudiced in its ideas in reference to many Catholic affairs is, that it is formed by non-Catholics. The only way to help this is reading articles by Catholic authors in newspapers and magazines that are commonly known as non-sectarian. Very often non-sectarian magazines will not accept writings of Catholic authors on Catholic subjects; hence, the necessity rises of having such non-sectarian magazines, that would be the property of Catholic corporations issued by Catholic authors under a leadership of the Catholic hierarchy.

Why large magazines intended for the American public at large, treating on all the subjects that interest American public at large, could not be published by Catholic authors? In such large magazines, Catholicism would not be the subject of every issue, but only when the need would be of illuminating public

opinion on some affairs referring to Catholic questions.

In connection with this, we would like to point out that in the United States there are about nine million Catholics reading newspapers published in foreign languages. Many of these papers are anti-clerical; almost in every edition they undermine the authority of the Roman Catholic clergy, criticise the Holy Father, the American Catholic Hierarchy and propagate perverse ideas. American Catholic papers issued in foreign languages very often are unable to resist effectively the attacks of anti-clerical papers, the more so, because the American Catholic papers published in foreign languages are not organized as the anti-clerical papers are.

The Government of the United States controls all the papers published in foreign languages, and it has taken under its guidance the union of the foreign papers published in this country. Of course, this union is non-sectarian, and the non-sectarian papers are cared for the most by the union.

That the American papers published in foreign languages and read by over nine millions of Catholics ought to be in some closer connection with the English Catholic newspapers published in this country, is undoubtedly. There ought to be a great union of the Catholic press in the United States, which ought to comprise not only the English Catholic newspapers, but even those published in foreign languages.

Articles on Catholic affairs directed by ecclesiastical superiors ought to appear uniformly in all the Catholic newspapers published in this country. For the fact that a great many newspapers published in foreign languages are anti-clerical as a rule, and some of them show their anti-clerical spirit only periodically, the

Catholic American papers published in foreign languages have a great task in defending Catholicism; very often they are unable to perform their duty effectively. For this reason, many Catholics become indifferent to the Church and often, sooner or later, pass to the class of her enemies.

All American papers published in foreign languages, notwithstanding the fact that the Americanization spirit is rapidly propagating, will still exist for many years and may be for always, as they exist in other already crystalized and homogeneous countries; they will become always more anti-clerical, if the American Catholic press published in foreign languages will not be helped somehow or other. The best help in this regard would be the establishing of a great union of Catholic American press, that would be guided by the Catholic Hierarchy. This union should possess different branches for the American Catholic papers published in foreign languages. As to advertisements there also ought to be some kind of mutual help and understanding among all the Catholic papers published in the United States in all languages. Such union ought to protect the Catholic commercial world. The rich non-Catholic American firms, seeing uniformity and considerable force in the Catholic American press, would give their advertisements to the union, and the union would distribute them among the Catholic papers; hence, the Catholic press would be in a better financial condition than it is at present.

SOCIAL WORK

"Three things, in my opinion," says the Cardinal, "are needed in the field of social and charitable work. First—the presentation, definite, clear and forceful, of social Catholic principles. Second—more knowledge as to the best methods of Catholic social and charitable work. Third—a more general impulse to put our social principles and methods into operation."

These three points embrace probably the future Catholic activity along the line of social and charitable work. We desire to discuss a little, only on the third point, which speaks about a more general impulse in putting our social principles and methods into operation. This point is so important that even if we have the best principles and methods for the development of social and charitable work, if there would be a lack of general impulse and of general interest for Catholic social doctrine, our work would not be very effective.

"The Church," says further the Cardinal, "has a great work of social education and social welfare lying before it. Here, again, the hierarchy must take the lead." We would add, the lead also over those millions who are inclined to socialism, bolshevism, anarchism, and, in general, to all subversive doctrines;—they are not yet bolsheviks, socialists or anarchists, but that they soon might become such, is only question of time. All mentioned subversive doctrines are anti-Catholic; they tolerate, however, Protestantism, and we may say, that Protestantism, being an elastic religion, is more sympathetic for all social modernists. As the most of social modernists belong to foreign elements, it is very probable that the Americanization of these

elements will cure them, at least to such an extent as to make of them sound-minded reformers; but this Americanization will lead them straightly to Protestantism or non-sectarianism. The Catholic Church may prevent that by taking under control all the social work. The Church is far more able to do this, than all the Protestant denominations in the United States, not only for the reason that she possesses a sound doctrine, but also because she has in her bosom the representatives of all the elements through which she can act, using her own methods of Americanization.

That an immediate and intelligent social action is necessary in the United States if we want to avoid serious difficulty in the near future and a persecution of the Church is clearly stated by Mr. Alexander Rorke in "The Columbian." Mr. Rorke is assistant district attorney in New York. He is a graduate of Georgetown School of Law; he is a member of Castilian Council, Knights of Columbus. Being an eminent lawyer and a good specialist of Catholic sociology, he profoundly understands the present critical social condition.

Mr. Rorke among others says:

Thoughtful citizens are not surprised that the political, industrial, social and moral conditions of the world are in a state of upheaval and threatened revolution.

The bitterness engendered by the Peace Conference, the proposed League of Nations, the shadow of Prohibition, the high cost of living, the protests against the reduction of war time wages, the experiment of the proletariat in Russia and elsewhere, the threat of direct massed action by labor throughout the world, these and many other matters have begun to impress Americans with the idea that we have been sleeping over a veritable revolutionary magazine that may be fired at any moment, with disastrous results to our civilization.

The Problem of the Day

By far the greatest problem of today is the social or labor question. A great struggle is raging between capital and labor. The conflict is not recent, but it is only recently that the country has begun to realize that it is serious. In our own country the riots of Haymarket Square, Homestead, Lattimer, Paterson, Lawrence, Calumet and Colorado have been distinct warnings to civilians and public officials alike: "It is not surprising that the spirit of revolutionary change, which has long been predominant in the nations of the world, should have passed beyond politics and made its influence felt in the cognate field of practical economy."

While conservative statesmen snugly plan to restore the ante-war status of devastated nations, while private capital schemes to increase its profits, while patriotic organized labor demands a continuance of wartime high wages, while Prohibition prepares to enforce its decrees and many Christian Churches are advocating a "League" for mutual aid and protection, the radical agitator denounces them all as the enemies of humanity, and threatens them with the torch and sword of the social revolution, unless they acquiesce in his demands.

For months the Red radical has bombarded us with his incendiary literature and speeches. He paraded with the red flag shortly after the armistice was signed. He condemned the American troops who are fighting Bolshevism in Russia and demanded their immediate withdrawal. A few weeks ago we were surprised to learn that he had mailed forty or fifty bombs to our prominent men; yesterday we were shocked by the news that his infernal machines had destroyed the homes of public officials in many cities; today we ponder

whether the reports of tomorrow will terrify us with the intelligence that he has assassinated the representatives of law and order in America. Surely the Red radical is on the rampage throughout the world with a vengeance!

The Time For Solution

The publicity given these recent disturbances has focused the attention of our citizens upon the proximity of an industrial revolution, which threatens our political, economic, religious and social institutions. Russia today appears to be Bolshevik, with Germany, Austria and other countries headed towards Bolshevism. If the people of those countries succeed in establishing Bolshevik Governments, they are obligated to make war on all nations, including the United States, until international proletarianism encircles the earth. It is high time to examine the causes of the discontent, the evidences of the conflict and to suggest a possible solution of the difficulty.

The extreme Radical Socialists are anarchistic heart and soul. They call themselves by many names; in some places snydicalists, Bolsheviks or anarchists; in others, communists, collectivists, Left Wing Socialists, Nihilists and I. W. W. No matter what the names by which they classify themselves, they are all of the same breed under any name. They hate our form of Government, denounce it as capitalistic, militaristic and bourbon. They characterize America as the oppressor of labor; assert that our country is no longer a democracy, but a plutocracy, more tyrannical towards labor than Russian or German autocracy. They declare that the rich alone govern, that the toiler is a slave and that

all the wealth of the world was created by labor and stolen by the rich from the laborers. They denounce organized government as wrong in principle; that the establishment of political divisions into nations is a menace to the poor, because nations sanction the private ownership of property by individuals, and thereby permit capital to rob the poor; that private ownership allows the capitalist to bequeath his stolen wealth to his children, who inherit it without having performed labor to acquire it; that the rich marry the rich, thus creating swollen fortunes; that the wealthy live in luxury and constantly grow rich, while the poor, despoiled of their share, live in poverty and constantly grow poorer; that private ownership of property permits the rich to select the young, beautiful and attractive of woman-kind in marriage, and leaves the unattractive for the proletariat; that modern marriage is a subterfuge, invented by the clergy for the benefit of the rich; that churches of all denominations are institutions erected on earth by capital to lull the dissatisfied proletariat into a false belief that there is a God who punishes wicked capitalists and rewards just toilers, after both are dead; that priests, ministers and rabbis are the paid agents of capital; that the middle class of people are the paid servants of the rich; that the American army is made up of toilers, and is used by capital to kill the toilers in other lands, in order to swell the profits of capital; that the toiler is the "cannon fodder" used by capital to fight its battles; that capital puts a flag into one hand of the toiler, a gun into the other, a uniform on his back and exhorts him, in the name of a non-existing God, and individual radical group, a geographical, sub-division of territory, a bigoted Church and a political party to go forth and kill his brother similarly dressed, armed and exhorted, all for the glory,

honor and prosperity of capital.

The radicals opposed our selective draft law, they refused to fight for America, they openly applauded their Bolshevik associates in Russia, who have been fighting our American troops, and they renounced their declarations of intention to become citizens in order to evade the draft.

After having exposed the spirit of the demands of radicals, Mr. Rorke further speaks on their nationality and number. He says:

The radicals in America today are numerous. They are judges on the bench, lawyers at the bar, preachers in the pulpit, legislators in State and National Governments; they fill appointive and competitive offices, hold chairs of learning in our universities and are delegates representing thousands of toilers. They consist of citizens, native and foreign born, and aliens. The majority of them are foreign-born, while some of them, the more powerful among them, were born in America. They are of all nationalities, colors and creeds. Most of our radicals domiciled in the United States are foreign-born and unnaturalized. Of our seventeen and one-half million aliens a little more than two-thirds are American citizens. Our aliens speak forty-four languages. Of the one-third unnaturalized most of them cannot read, write, speak, think or understand our "United States" language. Hitherto they have gathered in racial groups, in large industrial centres, where crafty agitators in their native tongue inflame them against Church, State and modern civilization. They are asking the toiler to seize control of the Government, peacefully if possible; by force, if necessary."

Mr. Rorke clearly states that the radicals are gen-

erally inflamed in their own national tongues against Government and against the Church. Hence, the contra-action against them, or the instructions given them, in order to convert them to sound principles, ought to be given in the same languages. Mr. Rorke further says that they must be taught Americanism.

We must teach "Americanism" to the foreign-born as well as to some of our native-born. Every Church, school, association, college, newspaper, magazine and other available agency should begin to teach the foreigner and the citizen alike that the United States is not the foe of humanity; that every effort of our Government has been made for the betterment of mankind; that the Revolutionary War was fought to free the colonists from English autocracy, the war of 1812 to secure the freedom of the seas, the war of 1848 to make possible the benefits of American freedom for Texas, the war of 1865 to free the slaves, the war of 1898 to free the people of Cuba and the Philippines, and the present war to overthrow autocracy in Europe and not to enthrone a class of tyranny worse than that of a Kaiser or a Czar; that democracy in America means the government of all people, rich and poor, with equal opportunity before the law to all, while Socialism, Bolshevism and I. W. W.-ism mean an autocratic government by a class proletariat, which resorts to force and violence to secure its ends; that the United States is no place for constant political revolutions; that political revolutions in this country are permitted under the laws to be accomplished by votes, not violence, by ballots, not bullets; that in no country in the world is the working man or working woman better paid, housed, clothed or fed than in the United States; that Socialism would make the State the master of the man,

whereas the State is the mere creature of man, for man existed before the State and created the State to serve him, not to control him; that the State may not absorb nor abolish parental rights; that it is too much to expect man to surrender his natural personal liberties to the state against his will, and that he has never done so without a struggle. We must teach the follower of the red flag that while in the United States freedom of speech and action is guaranteed to all, there is a vast difference between freedom of speech and unbridled license of speech or action, and that normal human beings find it difficult to control their anger when their Government, flag, army, Church, marriage and other institutions are subjected to wanton, verbal and written attacks and held up to scorn and ridicule.

Mr. Rorke advises patriotic capital to act according to the principles exposed by Pope Leo XIII in his letter "Condition of Labor."

He says:—

Patriotic capital can at once take steps to suppress the handful of Liberalists in its midst, who hitherto have turned a deaf ear to the just claims of labor in respect to its demands for a just wage, fair hours, proper safeguards for health, compensation for injuries, the right to organize and to join unions.

Capital should meet labor in a spirit of friendship, should treat its employees as beings with souls, not as horses and cattle; capital should respect the dignity of labor and act to guard the life, limb, health, morals and happiness of its employes. There are many capitalists now in the United States who are dividing among

their employes all excess profits, after the employer has deducted from the income a fair return on his investment, plus sufficient to maintain himself and his family in a manner becoming his condition in life. This is following out in some degree the advice to capital and labor given by His Holiness, the late Pope Leo XIII, in his letter in 1891 on the "Condition of Labor."

Many corporations are giving stock bonuses to their employes; some are dividing all excess profits among them equally, some divide all excess profits in proportion to their salaries and the length of service they have rendered, some are putting the working man on the board of directors, so that the sentiments of the toiler may be understood by the employers; some are creating grievance committees, consisting of the employers and the laborers; some are beginning to consider the advisability of giving the laborer the right to participate in the management of the business as well as in the distribution of the profits. These various advanced positions have all been pointed out originally by the Church, and capital has begun to see the way, even though in a small degree, that will ultimately lead to peace in the industrial world.

Labor can aid by getting rid of the handful of godless Socialists who have tried to direct its movements. Once labor expels the radical agitator, it will treat with capital in a spirit of conciliation. Labor must be industrious, sober and never resort to riot or violations of the law. It should organize into unions wherever and whenever possible, and it should take as its guiding principle (and this applies also to the Liberalist capitalist) the spirit of the Ten Commandments, Labor should wherever and whenever possible have a Catholic priest, a Protestant minister or a Jewish rabbi or some person who believes in God as its spiritual

adviser. Labor and capital should resort to the arbitration of fair, fearless and fit men to settle their disputes rather than to force and violence.

The State through its Legislature, wherever possible, should enact laws, safeguarding the relations of capital and labor. Needless to say, the Legislatures should have the courage to deal justly with both sides. Public employment bureaus should be established to meet the demand for labor in every part of the country in order to eliminate unemployment and the discontent that grows out of it.

Charity can do its bit by aiding those who are poor, sick untrained, defective and criminal. It can organize to save infant life, care for the needy, infirm and aged, and can start schools of instruction in all sections for the boys and girls of the poor, who roam our streets, untrained in any useful occupation. It can teach cleanliness, thrift and self-confidence.

Men and women who have the time, the money and the inclination can render social service to the poor in every way that will prevent them from becoming liabilities to the State.

Religious instruction should be imparted to boys and girls in the home, but it is sad fact that many of the parents to-day, rich and poor alike, are unable to teach their children, for they know nothing of it themselves. Every boy or girl made self-supporting becomes a deserter from the ranks of Socialism.

Some people suggest a drastic immigration law, excluding all foreigners for a definite period of years, in order to prevent unemployment and national distress and danger from the Reds.

The profiteers in rents and the necessities of life, the profiteers who destroy foodstuffs rather than sell them at less than a fixed market price, who insist that

army food and other supplies shall be shipped to Europe and sold there more cheaply than here, lest their sale reduce the high cost of living in the United States, may be shrewd business men, but they fail to realize what thousands of radicals, as well as thousands of patriotic law-abiding American citizens are thinking about them, nor do they realize that they are worse than the radicals because their action breeds resentment against them and the Government, which (the radical teaches) tolerates their activities.

Finally, efforts should be made to place a copy of the encyclical letter of His Holiness, the late Pope Leo XIII, on "The Condition of Labor," into the hands of every toiler and every employer in the United States.

It will at least remind them that unless the spirit of justice enters into their dealings, they will have small hope of solving their difficulties.

The adoption of some of the suggestions made here will tend in the direction of social justice, and the establishment of social justice in the United States means that the spirit of the radical will disappear.

These suggestions are made for the reason that the millions of men, women and children who are as yet unborn should have the right to expect when they arrive on this globe that they enter a world of opportunity for all, where neither Liberalistic capital on the one hand will rob them nor Socialistic labor on the other enslave them.

From the above quoted statement of Mr. Rorke we clearly see, that an immediate social action is needed in order to avoid serious social disturbances. On the part of Catholics is expected an immediate social and missionary action in order to help our society to avoid a future revolution, and a religious persecution as

well. Such action at the same time will lay a good foundation for Catholicism.

If such action would be neglected, Protestantism which will try to save this society from revolution, would exercise a considerable influence and by this would put Catholicism in a light of being uninteresting for the American People as a whole, which would mean to deprive the Church of her great future mission in this land.



The Catholic University and Catholic Education.

"The universal unrest of the day", says His Eminence, "seems to be a prelude to very troubled times. Evil doctrines propounded by clever minds will have more and more influence. Great need, then, will the Church have of leaders with sure knowledge and well trained and well balanced minds. Our greatest single hope is in the Catholic University, which in its short existence has already been of the greatest service in many ways, that even the Catholic public, perhaps, is not aware of."

The great work of our Catholic University would be facilitated if all the Catholic higher institutions of learning (at least diocesan) would be affiliated with the Catholic University in Washington, and if all of them would follow the programs issued by this institution and confirmed by the Hierarchy. Such uniformity of Catholic higher education would strengthen our Catholic forces. Such method is required all the more, because in the educational proceedings of our government the tendency of uniformity and some kind of centralization in higher and even secondary education is more and more apparent every day.

The faculty of Journalism, which probably will be established in the near future in the Catholic University will lay a solid foundation for the American Catholic press.

In future Americanization era, the Catholic press will be the most patent means of preserving

Catholicism and implanting it in American national soul, but for this purpose Catholic well trained editors are a necessary condition; hence the Catholic University will have a very serious and honorable mission to perform. Catholic well trained editors are needed as much as Catholic theologians and lawyers.

As to Catholic primary education, which will be exposed in the near future to many restrictions issued by the legislatures of different States, we would remark, that all such restrictions will refer either to foreign languages or to Catholic religion. We would dare to say that in many places such restrictions will be issued with the pronounced aim of eliminating foreign languages in private schools, though the hidden aim will be to abolish or at least to reduce to a minimum Catholic education in these schools. It is well understood, that hundreds of Catholic private schools, where religion is taught in foreign languages, which schools are supported by different elements, will exist only as long as the religion is taught there in foreign languages, but as soon as this condition will be changed, these schools will disappear, because the parents will send their children to public schools, which are free.

For instruction in religion they would send their children to Sunday Schools only. Then public non-sectarian schools would Americanize Catholic children very quickly and would make of them a non-sectarian generation. Sunday schools would be unable to provide a proper religious education for Catholic children..

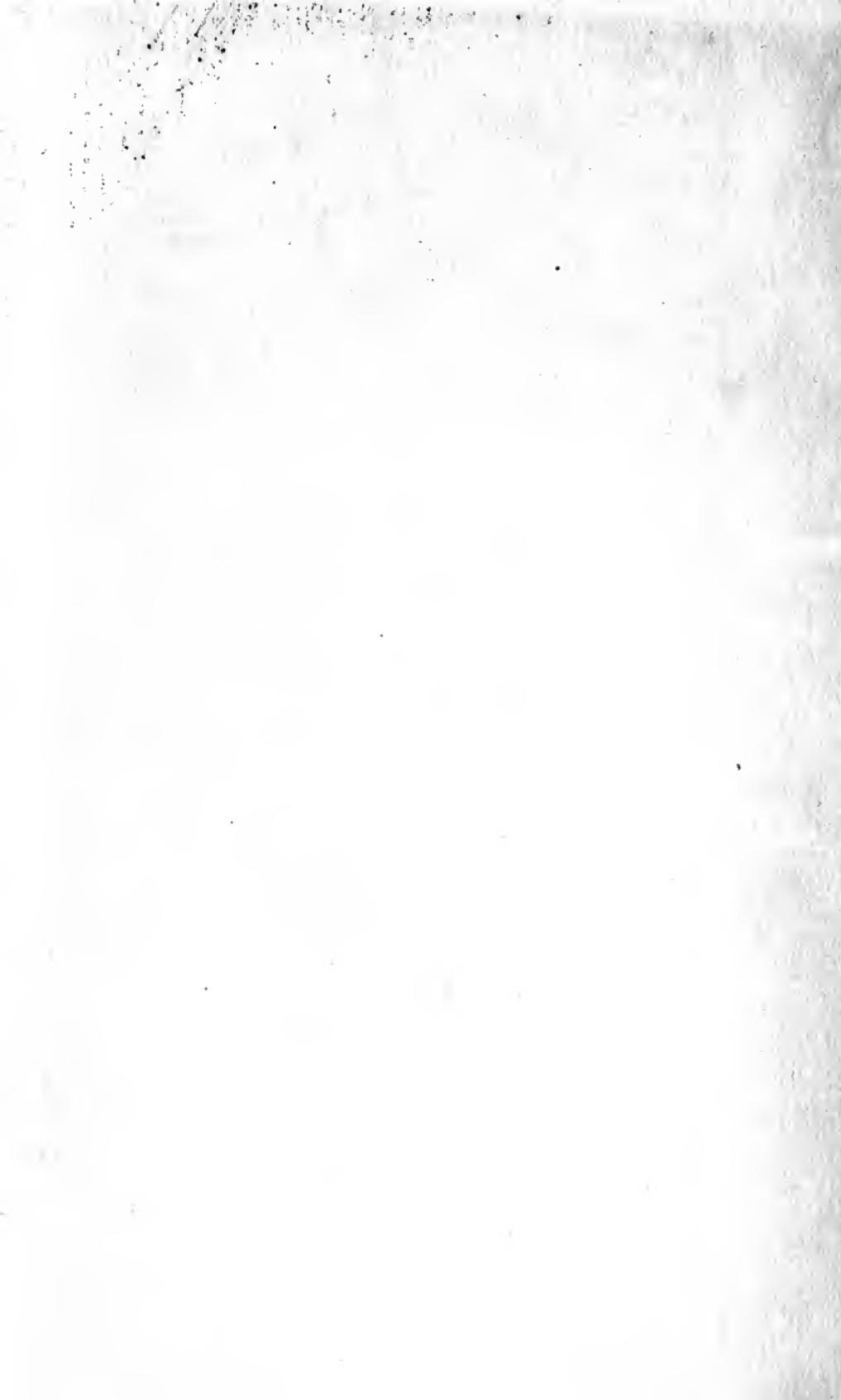
One of the important duties of the Catholic living in the United States is to save Catholicism in educating new generations and we have to use all possible means leading to this aim. If there would be the slightest probability, that the elimination of instruction in religion in foreign languages would cause many

Catholic parents to send their children to public schools (non-sectarian), there would be a great obligation on the part of Catholics not to cooperate with such false Americanization, that leads to non-sectarianism.

In the peace treaty, which is the foundation of the League of Nations, there are points that guarantee to national minorities in Europe the preservation of their language and customs, and as to Jews, the peace treaty guarantees for them the observation of the Sabbath, and the governmental support of their Jewish religious schools using the Jewish language, and teaching Mosaic religion in Jewish. That there will be a tendency to extend such law all over the world is undoubted, because the spirit of International Democracy cannot be halted. But before such liberalism would come here, all Catholic private schools might be stopped, or at least there might be introduced such restrictions and imposed such heavy burdens, that these schools would be unable to exist.

"There are many signs of increasing hostility to the church and of a desire to translate this hostility into legislation, whether national or state", says the Cardinal.

The legislatures of different States, and the legislature of the United States ought to have as many Catholic representatives as possible because they only are able to restrain the coming persecution of Catholicism, which persecution will undoubtedly strike, among other things, our Catholic Schools.



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